

12 doubts

regarding the celebration of

Mawlid

(Birthday of Prophet Muhammad ﷺ)

by:

Abdul Shaheed Azhary



This is a quick writing that may help someone who has doubts regarding the celebration of the birthday of our Prophet Muhammad ﷺ to remove his doubts. For further reading, please refer to authorized books compiled by the scholars.

By mastering this quick response, one can also find an easy way to answer somebody who intentionally wants to spread the doubts and accusations against who celebrate it.

—Abdul Shaheed Azhary

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Doubt # 1

The doubt says: why Prophet Muhammad ﷺ and his followers didn't celebrate the birthday of Prophet Muhammad ﷺ? It is to be noted that nothing prevented them from doing so while they were the most knowledgeable of prophetic traditions and the best followers of the prophet?

Answer: Without doubt Sahabah ؓ, the Prophet's companions were the most knowledgeable and the best followers of Prophet (S.A.S) and his traditions. But if they didn't do any certain permissible thing (halal), it does not mean that they gave up it because it was Haraam (not permissible). In another way we can tell that Sahabah didn't perform all the permissible things in their life.

Quran says:

وَمَا أَنَّا كُمْ الرَّسُولُ فَخَذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا^١

'whatever the Messenger brought to you, take it up and whatever he forbade abstain from it"

The Messenger described this verse:

¹ Surah Al Hashr (59:7)

إذا أمرتكم بأمر فأتوا منه ما استطعتم، وما نهيتكم عنه فاجتنبوه²

If I ordered you to do anything do it as much as you can, If I forbade you from doing anything abstain from it as much as you can.

Neither Prophet ﷺ nor Allah said: “Whatever Prophet abstains from it, you also abstain from it as much as you can”. Moreover, the prophet ﷺ once said:

دعوني ما تركتكم ، إنما هلك من كان قبلكم بسؤالهم، وخالفهم على أنبيائهم، فإذا نهيتكم عن شيء فاجتنبوه، وإذا أمرتكم بأمر فأتوا منه ما استطعتم³

“Be content with what I leave with you, for those who came before you were destroyed because they asked too many questions and argued with their Prophets. If I forbade you from doing anything abstain from it. If I ordered you to do anything do it as much as you can”

All the scholars of Islam from time of Prophet ﷺ agreed that not doing a certain thing by Prophet ﷺ doesn't mean that it is haram. Many examples could be quoted supporting this. One of the examples from Bukhari is as follows:

عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال لبلال : (يا بلال حدثني بأرجى عمل عملته في الإسلام ، فإني سمعت دف نعليك بين يدي في الجنة) فقال : (ما عملت عملاً أرجى عندي من أنني لم أتطرّب

² Bukhari Hadith no 6773

³ Narrated by Bukhari

طهورا في ساعة من ليل أو نهار إلا صلیت بذلك الطهور ما كتب لي أن
أصلی (٤)

O Bilal, tell me what is the deed in Islam in which you put most of your hope, for I have heard the sound of your sandals in front of me in Paradise". Bilal said, "I did not do any deed on which I place more hope than the following fact(that is): I do not purify myself (make Wudu) at any time of night or day, but I then pray as much as Allah decrees I should pray."

Here, we can see Bilal^{رض} didn't mention any popular or recommended worship that he was performing, rather his reply was that he is performing the established Sunnah prayer regularly after every Wudu. Praying two Rakah after Wudu was not known before this event as scholars clarified.

What more? Prophet avoided praying Taraweeh in Jama'a (congregation) on the assumption that it could be made obligatory because of crowd of followers who gathered in Medina mosque to perform it. But later, Khalifah Umar ^{رض} approved it and brought it under one Imam. It means Khalifah Umar ^{رض} dared to bring back the practice that was stopped at the time of prophet ^ص. If it was an evil, pious companions of his time would have opposed it.

⁴ Reported by both Bukhari and Muslim

Below is some of the issues that were not available in the time of Prophet and whole Muslims are now appreciating them:

1. Assembling of Quran by Khalifah Abu baker ﷺ
2. Performing Taraweeh in congregation under one Imam by Khalifah Umar ﷺ
3. Second call (adhan) to prayer in Friday by Khalifah Uthman ﷺ.
4. Maqam Ibrahim was attached with Ka'aba at the time of Prophet ﷺ and Abu baker ﷺ. Second Khalifah Umar moved it.⁵
5. Increasing of ورحمة الله وبركاته in Attahiyyat. The prophet was saying السلام علينا من ربنا (reported by Tabrani)⁶

Below is some of the practices authenticated by Meelad opponents but were not available in the time of prophet:

- 1) In Haram (Makkah Mosque) people are gathering under one Imam to perform Tahajjud prayer after Taraweeh
- 2) In Haram (Makkah Mosque) they are specifying 27th night for Qatmul Quran
- 3) Dividing Thouheed to three.
- 4) To call "الصلوة أثابكم الله" in the high volume

⁵ <http://www.aslein.net/showthread.php?t=2132>

⁶ <http://www.aslein.net/showthread.php?t=2132>

5) Celebrating anniversary such as week of Muhammad in Abdul Wahab by Saudi Arabia.

Doubt # 2

The doubt is: If there had any merit in celebrating the day of Meelad, the prophet ﷺ would have said it. Because prophet ﷺ informed us all Khair(the good) and warned against all Sharr (the bad).

Answer: Please look the previous answer.

A cross question could be asked as follows: Do you have any proof that says prophet ﷺ ordered not to celebrate his birthday? Because he warned against all Sharr(the bad)?.

Doubt # 3

It says: What about his advice not to praise him? The hadith reported: “Do not exaggerate about me as the Christians exaggerated about the son of Maryam, for I am no more than His slave, so say, the slave of Allah and His Messenger.

لا تطروني كما أطربت النصارى عيسى ابن مريم، إنما أنا عبده،
قولوا: عبد الله ورسوله.

Answer: No any Muslims is exaggerating the prophet ﷺ as Christians exaggerated about son of Maryam; Eisa عليه السلام. Because they said that Eisa is son of God. Rather as stated in Hadith, Muslims who celebrate Mawlid are repeating the fact he is messenger of Allah even in the birthday celebrations!

Doubt # 4

Why you are not celebrating other days such as his migration? Why Muslims are not celebrating the day of Hijrah for example? Why exactly the day of birth?

Answer: Celebrating on the birthday of prophet ﷺ is also celebrating the day of his birth, the day of his first mission(Prophethood or Nubuwah), day of his ascension (Mi'raj), day of his migration (Hijrah) and days of his wars.

There is a special note regarding the birthday is reported

الحديث أَبِي قَتَادَةَ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُئِلَ عَنْ صُومِ يَوْمِ الْأَثْنَيْنِ فَقَالَ πَذَلِكَ يَوْمٌ وُلِدْتَ فِيهِ وَأُنْزِلَ عَلَيْهِ فِيهِ⁷

Abu Qatadah al-Ansari رضي الله عنه reported that the Messenger of Allah ﷺ was asked about fasting on Monday. Then he replied: “On (that day) I was born and on that day Revelation came down to me.”

⁷ Muslim

In this hadith, it is clearly stated that he was respecting his birthday.

Doubt #5

Is there any permissible Bid'a? Give me some examples of permissible Bid'a.

- 1) Eating food by spoons
- 2) Writing ﷺ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) after writing the name of Prophet Muhammad.
- 3) Abu al-Aswad Al-Du'ali positioned vowel points over or under the letters of the Qur'an. The punctuation of the Qur'an was made by Nasr bin Aasim or Yahya bin Ya'mar. They were not available at the time of Prophet ﷺ or companions.

Doubt #6

Twelfth of Rabeeul Awwal is also day of his wafat (passing away)?

Some argue that Prophet ﷺ passed away in the same month of Rabeeul Awwal. Then why Muslims are not expressing the sorrow for his demise instead of joy for the birth.

Imam Suyouti answered this doubt as follows:

The birth of prophet is the greatest blessing of Allah while his demise is the greatest calamities for us. Islam

urged us to show gratitude and thanks for the blessings and patience and silence for the calamities. Islam asked us to perform 'Aqeeqah' at the time of birth because it is expressing the thanks and joy towards the grace of the new born. Islam did not ask us to slaughter anything for death, rather asked not to wail and show panic. Then principle of Islam is clear that it is advisable to show joy in this month for the birth of prophet ﷺ and not to show sorrow for his demise.

والجواب عن ذلك : هو قول الإمام السيوطي رحمه الله: (إن ولادته صلى الله عليه وآلها وسلم أعظم النعم، ووفاته أعظم المصائب لنا، والشريعة حثت على إظهار شكر النعم، والصبر والسكون عند المصائب، وقد أمر الشرع بالحقيقة عند الولادة وهي إظهار شكر وفرح بالمولود، ولم يأمر عند الموت بذبح (عقيقة) ولا بغيره. بل نهى عن النياحة وإظهار الجزع، فدللت قواعد الشريعة على أنه يحسن في هذا الشهر إظهار الفرح بولادته صلى الله عليه وآلها وسلم دون إظهار الحزن بوفاته⁸.

Doubt #7

Is it allowed to show our love and respect towards prophet ﷺ in a way other than Sahabah (companions) and pious followers did?

Answer: Yes, in the great book "Al Shifa' Qadi Iyad says

كان مالك رحمه الله لا يركب بالمدينة دابة وكان يقول: "أستحي من الله أن أطأ تربة فيها رسول الله-صلى الله عليه وسلم- بحافر دابة."

Meaning: Malik (R.A) was not riding the animal in Madeenah. He used to say: I am ashamed of Allah to have my animal put its hoof on the soil where Allah's Messenger (has walked and lived)

Doubt # 8

Is it true that those who oppose Mawlid on the basis that it is Bid'a have different opinions on other Islamic issues?

There are some of the differences among current Wahhabi Scholars in certain issues. They fell themselves into such controversies because of their basic misunderstanding about Bid'a. Some of them are as follows:

- 1) Reading Quran from Mus'haf in Prayer is allowed according to Bin Baz and Bin Uthaimeen, not allowed Bid'a according to Albani.
- 2) Qatmul Quran Dua in Salat is allowed according to Bin Baz and Uthaimeen and Bid'a according to Bakr Abu Zayed.
- 3) Running a gathering for Quran Memorizer's is not allowed according to Bin Baz and allowed according to bin Uthaimeen
- 4) Using Misabah for Dhikr is not allowed according to Albani and Salih Fawzan but allowed according to Bin Baz and bin Uthaimeen.

- 5) It is obligatory to leave the remaining of beard after one's handful according to Bin Baz and it is obligatory to remove them according to Albani.
- 6) It is allowed to pray 20 Rak'a Taraweeh according to Bin Baz and Bin Uthaimeen while more than 8 is Bid'a according to Albani⁹.

Doubt # 9

Why people are celebrating worldwide on the 12th day of Rabeeul Awwal while there are different opinions regarding the exact birthday of prophet ﷺ?

Imam Kausari made following remarks in this regard:

His birthday was in year of elephant, on Monday in the month of Rabeeul Awwal. On these three facts, all historians agreed. There is different opinion regarding whether it falls on 8th or 10th or 12th day of Rabeeul Awwal?¹⁰.

Most people used to celebrate it on 12th of Rabeeul Awwal because they want to make sure that their celebration take place at a time when it is agreed by all the historians that he is emerged to this world.

⁹ <http://www.al-madina.com/node/227242>

¹⁰ <http://www.alkeltawia.com/site2/pkg09/index.php?page=show&ex=2&dir=dpages&lang=1&cat=1172>

Doubt # 10

Was there any celebration of Prophet's birthday in Makkah before the advent of Wahhabi rule?

Yes. It is reported that People of Makkah were celebrating his birthday even in the Sixth century of Hijrah. Ibn Jubair (born in 540 H, 1145 AD) said in his book Rihla bin Jubair the following:

يفتح هذا المكان المبارك أي منزل النبي صلى الله عليه وسلم ويدخله جميع الرجال للتبرك به في كل يوم اثنين من شهر ربيع الأول ففي هذا اليوم وذاك الشهر ولد النبي صلى الله عليه وسلم.

That place (ie: the house of Prophet ﷺ) is opened and all men enter it seeking the blessings from it in every Monday of the month Rabeeul Awwal. On this day and that month Prophet ﷺ was born.

Doubt # 11

Practice of reciting Mawlid is begun by Shiite ruling in Egypt. Why Sunni should follow Shiite?

From above answer doubt # 10, it is obvious that Sunnis in Saudi Arabia (Makkah) were celebrating the birthday at least in fifteen century; then it is known that this practice is not based upon Shiite ideology. What the King Mudaffar (549–630) of Egypt has done with

regard to Mawlid was that he arranged it with huge preparations and throw a big party to celebrate it. For your knowledge, King Mudaffar was a great Sunni leader and he helped in suppression of Shiite extension.

Doubt # 12

What is opinion of the scholars of four Madh'hab with regard to celebrating holy birthday of Prophet ﷺ?

Answer:

Ibn Abidin is said to be خاتمة المحققين (the final word of expert scholars) in Hanafi Madh'hab.

He says¹¹:

اعلم أن من البدع المحمودة عمل المولد الشريف في الشهر الذي ولد فيه صلى الله عليه وسلم وأول منْ أحدثه الملك المظفر صاحب اربل.

وقد أكثر الإمام أبو شامة شيخ الإمام النووي الثناء على الملك المظفر بما كان يفعله من الخيرات ليلة المولد الشريف

Be noted that it is the recommended Bid'a to practice noble Mawlid in the birth month of Prophet ﷺ. The first one who practiced it was King Mudaffar of Irbil. The scholar Abu Shama, Sheikh of Imam Nawawi praised King Mudaffar too much for his good deeds on the night of the noble birth.

¹¹ See in his commentary on Mawlid Ibn Hajar

Ibn Abad Al Maliki is scholar of Maliki Madh'hab. He says:

The Mawlid is appeared to be one of the celebrations and great occasions of Muslims. The heart hates to issue ruling that Mawlid as Bid'a. It is not a sound opinion¹²

Imam Sakhawi of Shafi Madh'hab says:

Celebrating Mawlid began after the third century. Muslims from all over world and cities are still celebrating it. They are conducting Mawlid session, giving in charity, reciting his Mawlid, so that the great grace of Allah poured upon him.¹³

Ibn Taimiya was following Hanbali Madh'hab.

He said:

فتعظيم المولد واتخاذه موسمًا قد يفعله بعض الناس ويكون له فيه أجر عظيم: لحسن قصده وتعظيمه لرسول الله صلى الله عليه وسلم

Respecting Mawlid and making it an opportunity – as some people do – is awarded by Allah with great rewards. Because his intention is good, he is paying respect toward Prophet (S.A.S)¹⁴

(Compiled by Abdul Shaheed Azhary in 1434 Rabeeul Awwal, Oh Allah make it a good thing rewarded on Next Day)

¹² See Mawahib al Jaleel li Sharah Mukhtasar Khaleel

¹³ See I'anat Talibeen

¹⁴ See Iqtida'u Ssiratal Muslaqeem

For more please go to:

www.azharionline.com

mailtoazhary@gmail.com